

Surah 12 Surah Yusuf

YUSUF عَلَيْهِ السَّلَام

THE LINK BETWEEN SURAH YUSUF AND SURAH HOOD

By Name: “The message of Towheed established in *Surah Hood* (that only Allaah should be worshipped) is so important that Yusuf عليه السلام never forgot it even while in jail. When the two prisoners asked him for the interpretation of their dreams, he first impressed upon their minds that they should worship only Allaah because they have no proof to worship another.

Surah Hood establishes as its second message that only Allaah is the Knower of the unseen and that He is the Supreme Master and Controller of the universe. *Surah Yusuf* now provides a detailed incident that proves this point.

The primary theme of *Surah Hood* was to establish the first message (that only Allaah should be worshipped) and the second message is really a proof for this. Since every assertion is accorded credibility on the strength of its proof, this proof is extensively explained in *Surah Yusuf*. When it is conclusively established that only Allaah has knowledge of the unseen and that only He is the Master and Controller of everything, it follows that only He should be worshipped.

Surah Hood established that no pious person has knowledge of the unseen, nor could he have control over affairs. *Surah Yusuf* cites the episode of Ya'qoob عليه السلام Who was a Prophet; his father was a Prophet, his grandfather was a Prophet and his son was also a Prophet. Despite being so fortunate, he still had no knowledge of the unseen, nor did he have any control over matters. Neither did he know what had become of his son, nor could he change the course of events that so grieved him.

GIST OF THE SURAH

Surah Yusuf makes the following four declarations.

1. Only Allaah has knowledge of the unseen and He has not conferred this privilege on any other.
2. Only Allaah is the Supreme Master and Controller of everything and He has not granted others the capability to do anything more than what He permits.
3. Rasulullaah is Allaah's true messenger on whom revelation descends.
4. Difficulties will also afflict Rasulullaah عليه السلام, just as they afflicted the Ambiyaa before him, but these will soon give way to success and victory.

سُورَةُ يُسُفٍ مَكِّيَّةٌ وَهِيَ ثَمَانِيَةٌ وَاحِدَةٌ عَشْرَةَ آيَةً وَثَلَاثُونَ كَلِمَةً

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

الرَّحْمَنُ الْكَتِيبُ الْمُبِينُ ①

1. Alif Laam Ra (Only Allaah knows the correct meaning of these letters). These are the verses of the clear Book (the Qur'aan).

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ②

2. Undoubtedly We have revealed it (the Qur'aan) as an Arabic (clear) Qur'aan so that you (O people of Makkah to whom the Qur'aan was first recited) may understand.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ③

3. We narrate to you a most beautiful story in this Qur'aan that We reveal to you. Before this you were of the unwary (those who did not know about this story).

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَايَهُمْ لِي سَاجِدِينَ ④

4. When (as a child) Yusuf said to his father (Ya'qoob عليه السلام), "O my (beloved) father! Indeed I have seen (in a dream) eleven stars, the sun and the moon all bowing before me." (The stars symbolised his eleven brothers, the sun his father and the moon his mother. This meant that a time would come when Yusuf عليه السلام would be exalted to a high position and all his family members would have to respect him.)

قَالَ يَبْنَئِي لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ⑤

5. His father said, "O my (beloved) son! Do not relate this dream to your brothers, otherwise they will plot against you. Undoubtedly Shaytaan is an open enemy to man (do not tell them because Shaytaan may make them jealous of you when they learn the interpretation of your dream and he may tempt them to harm you)."

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

6. “In this manner (as He has shown you this wonderful dream) has your Rabb chosen you, taught you the interpretation of dreams and (gracefully) completed His bounty on you (by making you a Nabi) and on the family of Ya'qoob عليه السلام, just as He had completed it upon your two forefathers Ibraheem عليه السلام and Is'haaq عليه السلام. Indeed your Rabb is All Knowing (about the talents and capacities of all), The Wise.”

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّائِلِينَ ﴿٧﴾

7. In the story of Yusuf عليه السلام and his brothers are certainly many Aayaat (lessons) for those who have questions (those who desire to learn).

إِذْ قَالُوا لِيُوسُفُ وَإِخْوَتُهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾

8. (We now draw your attention to the time) When the (step-) brothers (of Yusuf عليه السلام) said (to each other), “Verily Yusuf and his (real) brother (Bin Yaameen) are more beloved to our father than us, even though we are a large (strong) group. Indeed our father is certainly mistaken (because we are more useful to him).”

أَقْتُلُوا يُوسُفَ أَوْ طَرْحُوهُ أَرْضًا يَخُلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾

9. (Continuing their discussion, someone said) “Kill Yusuf or throw (abandon) him in some (distant) land, after which the attention of your father will be reserved for you only. Thereafter you can be righteous people (you can repent for our action and make amends).”

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوَاهُ فِي غَيْبَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

10. One of them (the eldest Juda) said, “Do not kill Yusuf. If you really intend doing something (you should rather) throw him in a dark well so that some travellers may (find him there and) take him away.” (Accepting his idea, they devised a plan to get Yusuf عليه السلام away from his father.)

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَصِحُونَ ﴿١١﴾

11. (Knowing that their father did not trust them alone with Yusuf عليه السلام) They said, “O our Father! What is the matter with you that you do not trust us (at all) with Yusuf whereas we are his well-wishers?”

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَفِظُونَ ﴿١٢﴾

12. “Send him (out) with us tomorrow so that he may eat and play with us. (Do not worry because) We shall take good care of him.”

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَلَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غٰفِلُونَ ﴿١٢﴾

13. He (Ya'qoob عليه السلام) said, “Indeed it grieves me that he should go with you (because I cannot bear to be separated from him). (In addition to this,) I fear that you would neglect him (leave him by himself) and then a wolf would eat him up.”

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا الْخٰسِرُونَ ﴿١٣﴾

14. They replied, “If a wolf should eat him up while we are a strong group (there to protect him), then surely we would be losers (it is not possible for a wolf to eat him while we are all there with him).” (Unable to refuse, Ya'qoob عليه السلام permitted them to take Yusuf عليه السلام along with them.)

فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٤﴾

15. When they took him (Yusuf عليه السلام) and together resolved (agreed) to throw him into a dark well, We sent revelation to him (as he sat on a rock in the well) that you (he) will certainly remind them of this matter (sometime in the future) when they will not realise (who you are).

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٥﴾

16. (Leaving Yusuf عليه السلام in the well) They (the brothers) came weeping (pretending to weep) to their father that night.

قَالُوا يَا أَبَانَا أَتَٰذَا هَبْنَا سَيْتِقُ وَتَرَكْنَا يُوْسُفَ عِنْدَ مَتَاعِنَا فَآكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صٰدِقِينَ ﴿١٦﴾

17. They said, “O our father! We went racing and left Yusuf (alone) with our goods, when a wolf ate him up. (Sensing that Ya'qoob did not believe them, they added,) But you will not believe us even though we are truthful.”

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ﴿١٧﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

18. (In an effort to substantiate their story, they dipped the shirt of Yusuf عليه السلام in the blood of a sheep they had slaughtered. Referring to this, Allaah says,) They came with false blood on his shirt. (Noticing that the bloodstained shirt was not torn, Ya'qoob realised that the brothers were lying. Therefore,) He said, “But your

souls have made up this matter (tale) for you. However, I shall exercise patience without any complaint, and I shall seek Allaah's assistance against what you have devised."

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرَىٰ هَذَا غُلَامٌ وَأَسَرُّوهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

19. (Soon after 3 days) Some travellers arrived (near the well) and they sent their person who fetches water (to the well). He lowered his bucket (into the well) and (seeing Yusuf عليه السلام hanging onto the bucket, he) exclaimed, "What luck! There is a boy here!" They hid him (among their goods so that no one would lay claim to him) as trading stock (intending to sell him as a slave), and Allaah had perfect knowledge of what they did. (When the brothers discovered that the travellers had removed Yusuf عليه السلام from the well, they told the travellers that he was their escaped slave and that they were willing to sell him.)

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾

20. They (the brothers) sold him (to the travellers) for the meagre price of a few (18) Dirhams and they showed no interest in him (saying that they no longer needed him). (The travellers proceeded to Egypt, where they sold Yusuf عليه السلام to one of the king's ministers.)

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِمَرْأَتِهِ أَكْرَمِي مَثْوَاهُ عَلَيَّ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَانًا يُوسُفُ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَالنَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾

21. The person (minister) from Egypt who bought Yusuf عليه السلام told his wife (Zulaykha or Ra'eel), "Take proper care of him. Perchance he may be of use to us or we may take (adopt) him as a son." In this manner (as We had rescued him from death and from the well) We settled Yusuf in that land (in a city) so that We may teach him the interpretation of dreams. Allaah is Predominant over (is the guardian of) His affairs, but most people do not know (the secrets of Divine planning).

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾

22. When he came of age, We granted him wisdom (a keen sense of judgement) and knowledge. Thus do We reward those who do good.

وَرَاودَتْهُ الْتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَعَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

23. (Taken aback by his stunning beauty) The woman in whose house he was (Zulaykha) attempted to seduce him (to lure him) against his will. She locked the doors (of the room) and said, "Come to me." He said, "I seek refuge with Allaah! Indeed my caretaker (your husband or Allaah) has treated me honourably (how can I ever betray him by doing what you ask of me). Oppressors (adulterers) will definitely not succeed."

وَلَقَدْ هَمَمْتُ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٣﴾

24. She was determined to achieve her objectives from him, and he also would have intended the same had he not seen the proof of his Rabb (had he not been a Nabi). In this manner (Our fate had decreed the matter) so that We averted evil and immorality from him. Indeed he was from Our sincere bondsmen (the Ambiyaa).

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَالْأُخْرَى سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٤﴾

25. They both raced for the door (as he attempted to escape) and (in trying to catch him, she grabbed his shirt from the back, but he broke loose and) she tore his shirt from the back. Then (as they both arrived at the door) they encountered her master (her husband) at the door. (To shift the blame to Yusuf عليه السلام) She said, "The only penalty for him who intended evil with your wife (who tried to seduce your wife) is that he be imprisoned, or some other torturous (painful) punishment."

قَالَ هِيَ رَأَوْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ ﴿٢٥﴾

26. (Defending himself,) Yusuf عليه السلام said, "It was she who tried to seduce me against my will." A witness from her family (an infant or a wise man present there at the time miraculously spoke) testified by saying, "If his shirt is torn from the front, then she is truthful and he is from the liars."

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٦﴾

27. However, if his shirt is torn from the back, then she is lying and he is from the truthful."

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٧﴾

28. When he (the husband) saw that his (Yusuf عليه السلام) shirt was torn from the back, he (realised that his wife was guilty and) said, "This is definitely from the trickery of you (women). Your trickery is indeed very dangerous."

يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرِي لِذَنْبِكِ ۖ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

29. "O Yusuf! Overlook this (do not mention it to anyone). (O woman!) Seek forgiveness for your sin. You were truly of the sinners."

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا ۚ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣٠﴾

30. (However, the news of this event did somehow get out and) Some women of the town said, "The minister's wife attempts to seduce her slave against his will. Love has certainly overwhelmed her. In our opinion, she is certainly in manifest error (for falling in love with a slave)."

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مَتًى وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا ۖ إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

31. When she heard of their plot (their backbiting), she (decided to convince them that her attraction for Yusuf ﷺ was not unfounded, so she) sent for them and prepared a meeting place for them, setting cushions there. She gave each of them a knife and (as they were busy cutting their fruit, Zulaykha) then told Yusuf, "Come out before them!" When they saw him, they were taken aback (by his beauty) and (being astonished at seeing his extreme handsomeness, they) cut their hands (repeatedly) and exclaimed, "Allaah is Pure! This cannot be a human (because no human can possibly be so handsome) ! He must surely be a noble angel!"

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّغِيرِينَ ﴿٣٢﴾

32. She (Zulaykha) said, "This is what you were criticising me for. Indeed I attempted to seduce him against his will, but he escaped. If he does not do as I command him, he shall certainly be imprisoned and he will definitely become of those (who are) humiliated."

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٣﴾

33. Yusuf ﷺ prayed, "O my Rabb! The prison is dearer to me than that (adultery) towards which these women call me. If You do not turn their plot away from me, I (fear that as a human being, I) may incline towards them and become of the ignorant (by doing what they want)."

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُمْ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

34. So his Rabb accepted his prayer (to preserve his chastity) and turned their plot (guile) away from him. Undoubtedly, He is the All Hearing, All Knowing.

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لِيَسْجُنَنَّهُ حَتَّىٰ حِينٍ ﴿٣٥﴾

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35. Then, after reviewing the evidence (proving Yusuf's innocence), it occurred to them (the ministers) that they should imprison him for a while (to silence the rumours that had been spreading).

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنِ قَالَ أَحَدُهُمَا إِنِّي أَرِيتُ نَفْسِي مُعْصِرًا خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرِيتُ نَفْسِي مُعْصِرًا خَمْرًا
تَأْكُلُ الطَّيْرُ مِنْهُ نَبْنَاءً بَنَاتٍ إِنَّكَ مِنْ الْمُحْسِنِينَ ﴿٣٦﴾

36. Two youths entered the prison with him. (One was the king's baker and the other served drinks to the king. They were both imprisoned because one of them attempted to poison the king and blamed the other. Realising that Yusuf was a noble man who understood the interpretation of dreams) One of them (the one who served drinks) said, "Indeed I see myself (in a dream) squeezing wine." The other (the baker) said, "I see myself carrying bread on my head, from which birds are eating." (They requested) "Inform us of the interpretation. We truly deem (see) you to be of the righteous."

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقُنِيهِ إِلَّا رَبَّائِكُمَا بَنَاتُ وَيُلَهِيهُ قَبْلَ أَنْ يَأْتِيَكُمَا ذِكْرًا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ
مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٧﴾

37. (Seizing the opportunity to teach them about Towheed,) Yusuf replied, "I shall inform you of the interpretation before the food provided for you arrives. This is from the knowledge that my Rabb has taught me. I have discarded the religion of those people who do not believe in Allaah and who reject the Aakhirah."

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

38. "I have adopted the religion of my forefathers (who are) Ibraheem, Is'haaq and Ya'qoob. It is not (correct) for us to ascribe any partners to Allaah. This (understanding of Towheed) is from the favours upon us and upon all people, but most people are ungrateful (and refuse to accept it)."

يُصَاحِبِي السِّجْنَ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرًا أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

39. “O my two prison companions! Are numerous gods better or Allaah, Who is The One and The Almighty?”

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ
إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٩﴾

40. “Besides Him, you worship only names that you and your forefathers have named without any revealed authority from Allaah. Decisions rest only with Allaah (This is the rule). He has commanded that only He be worshipped. This is the right Deen, but most people (the Kuffaar) do not know it.”

يُصَاحِبِي السَّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ
فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِينَ ﴿٤٠﴾

41. “O my two prison companions! As for one of you, he will serve wine to his master (as he had been doing because he is innocent of the alleged crime). As for the other (the baker), he will be crucified and birds will eat from his head (after his death). The decision has been passed regarding the matter you have inquired from me.”

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السَّجْنِ
بُضْعَ سِنِينَ ﴿٤١﴾

42. He (Yusuf عليه السلام) told the one whom he anticipated (expected) would be freed, “Mention me to your master (tell the king about me being imprisoned for something I did not do).” However, Shaytaan caused him to forget mentioning him (Yusuf عليه السلام) to his master, and he (Yusuf عليه السلام) remained in prison for a few more years.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعٌ سُتَبِلَاتٍ خُضِرَ وَأُخَرَ
لَيْسَتْ لِيَأْكُلَنَّ الْمَلَائِقَةُ فِي رَأْيِي إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٢﴾

43. (One day) The king said (to his ministers), “I see (in a dream) seven fat cows being eaten by seven thin cows and seven green ears of corn and others that are dry. O my ministers! Furnish (give me) an interpretation for my dream if you are indeed able to interpret dreams.”

قَالُوا أَضْغَاتٌ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ ﴿٤٣﴾

44. (Unable to understand the meaning of the dream) They replied, “These are only confused dreams (nightmares). We have no knowledge concerning the interpretation of confused dreams.”

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ④

45. The released of the two convicts (the person who served drinks to the king), recalling (Yusuf عليه السلام) after a considerable period, said, “I shall inform you of the interpretation, so send me (to the prison to fetch Yusuf عليه السلام).”

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسُتٌ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ⑤

46. (Arriving at the prison, the person said) “O Yusuf! O most truthful! Inform us about seven fat cows being eaten by seven thin cows and seven green ears of corn and others that are dry, so that I may return to the people and they can be enlightened (about the meaning of this dream).”

قَالَ تَزْعُمُونَ سَبْعَ سِنِينَ دَابًّا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ⑥

47. He (Yusuf عليه السلام) replied, “You will farm for seven consecutive years (symbolised by the seven fat cows and the seven green ears of corn). Leave whatever crops you harvest in their ears, except what you require for eating (use only what is necessary and store the rest).”

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٍ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ⑦

48. “Thereafter seven difficult years (of drought) will follow (symbolised by the seven thin cows and the seven dry ears of corn) that you will consume (which the people shall eat) all you would have stored for them (for the years of drought) except (besides) the little that you leave (the left-overs).”

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصُرُونَ ⑧

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49. “Thereafter a year will follow in which abundant rains will fall for the people and they will distil (squeeze) juices (because there will be so much produce).”

وَقَالَ الْمَلِكُ أَتُؤْتِيَنِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ⑨

50. (When the king was informed about the interpretation, he was extremely pleased and) The king said, “Bring him to me.” When the messenger came to Yusuf عليه السلام, he told him, “Return to your master and ask him what is the condition of the women who cut (repeatedly) their

hands. Indeed my Rabb is well aware of their plot.” (Yusuf wanted the king to clear his name with the public before coming out of prison.)

قَالَ مَا خَطْبُكَ إِذْ رَأَوْنِي بِیُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ
الْأُنْ حَصَّ الْحَقُّ أَنَا رَأَوْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

51. The king (called for the women and) asked, “What is your tale (version) when you attempted to seduce Yusuf against his will?” They replied, “Allaah is Pure! We do not know of any evil in him (he is innocent).” The wife of the minister (Zulaykha) said, “The truth is now out. I attempted to seduce him against his will and he is of the truthful (he did not try to seduce me).”

ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

52. (When Yusuf عليه السلام was informed about the admission, he said) “This (declaration of my innocence) was (done) so that he (the minister) may know that I did not betray him in his absence (by trying to seduce his wife), and (so that he and all the people may know that) without doubt, Allaah does not promote the plot of betrayers.” (Truth prevails eventually.)

وَمَا أُبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

53. (Although innocent, Yusuf عليه السلام said out of humility,) “I do not absolve myself (of all fault). Surely the soul insistently commands (a person to do) evil, except (the souls of those people) on whom Allaah showers mercy (people such as the Ambiyaa). Undoubtedly my Rabb is Most Forgiving, Most Merciful.”

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

54. The king said, “Bring him (Yusuf عليه السلام) to me so that I may keep him exclusively for myself (to be one of my special ministers).” When he (the king) spoke to him (Yusuf عليه السلام), he (the king) said, “Verily today you are a man of honour and trustworthiness with us.”

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾

55. (The king then asked Yusuf عليه السلام about the preparations he needed to make for the years of drought. Yusuf عليه السلام advised him that the people should consume only what was necessary in the first seven years. He told the king that the rest of the crops should be preserved in their ears so that they are not eaten by vermin and would will be good enough to eat during the seven years of drought. He also told the king that the drought will affect the neighbouring districts as well and that Egypt should assist those who came for provisions. He added that those coming for provisions could be asked to pay a nominal amount so that it could bolster the state treasury, while also assisting the other people. The question then arose about who would administer the financial affairs of the state during this period. It was then that) He (Yusuf عليه السلام) said, “Appoint me (as the minister) over the treasures (finances and resources) of the land. Indeed I am protective (trustworthy) and knowledgeable (I have the necessary skills for the post).”

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا أَمْرَهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ
الْمُحْسِنِينَ ﴿٥٦﴾

56. In this manner (as We had rescued him from the prison), We granted authority (power) to Yusuf عليه السلام in the land. He could live wherever he willed (instead of being confined to a prison cell). We shower Our mercy upon whoever We wish, and We do not put to waste (spoil) the reward of those who do good (one who does good will certainly receive his/her rewards in full).

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

57. Undoubtedly, the reward of the Akhirah is best for those who have Imaan and who adopt Taqwa (life of virtue and goodness).

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٨﴾

58. (Eventually, when the drought began taking its toll, people from the outlying areas began to come to Egypt in search of food. Among those who came from Canaan were the brothers of Yusuf عليه السلام.) Yusuf عليه السلام's brothers came (to Egypt) and entered into his presence (to buy food). He recognised them, but they did not recognise him. (Pretending not to recognise them, Yusuf عليه السلام asked them about themselves and they told him that their father did not allow one of their brothers to accompany them because the father feared that he would also lose him just as he had lost his other son previously.)

وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَّا خَيْرُ الْمُنْزِلِينَ ﴿٥٩﴾

59. (Yusuf عليه السلام really wanted to meet his brother Bin Yaameen, so) When he prepared their provisions (after entertaining them and giving them what they needed) he said, "Bring your brother (Bin Yaameen) to me from your father (when you return for more provisions so that I may be sure that the extra load of provisions that you are taking is really meant for him). Do you not see that I grant measure in full and that I am the best of hosts?"

فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿٦٠﴾

60. "(However,) If you do not bring him to me (it would mean that you are lying and taking an extra load for nothing. Therefore,) you will (then) have no measure (of provisions) from me (for him), nor shall you draw close (to me to receive anything)."

قَالُوا سُرَّادُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦١﴾

61. They said, "We shall try to persuade his father (to part) from him. (We are not merely making vain claims,) We will really do so."

وَقَالَ لِفَتْنِيهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِجَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٢﴾

62. (To ensure that they would not fail to return a second time because of lack of money) He (Yusuf عليه السلام) said to his attendants, “Place their funds (with which they had paid for the food) back into their carriages (bags) so that they recognise it when they return to their families and so that they may come back (happily).”

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٦٣﴾

63. When they (the brothers) returned to their father they said, “O our father! A measure (of food) shall be denied to us (if we do not present Bin Yaameen to the minister), so send our brother with us so that we may bring (extra) grains. (Knowing that their father would not trust them with him, they added) We shall certainly guard him well.”

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمَنْتُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ ۖ قَالَ اللَّهُ خَيْرَ حَافِظٍ ۖ وَهُوَ أَرْحَمُ الرَّحِيمِينَ ﴿٦٤﴾

64. He (Ya'qoob عليه السلام) said, “Should I trust you with him as I trusted you with his brother (Yusuf) before (so that you can do the same to him as you did to Yusuf) ? (However, if you have to take him along to secure our food, then I am convinced that) Allaah (and not you brothers) is the best Protector and He is the Most Merciful of those who show mercy.”

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدُ بِكَ كَيْلَ بِسِيرَةٍ ﴿٦٥﴾

65. When they opened their provisions and found their funds returned to them, they said, “O our father! What more can we want? Here are our funds returned to us (we can now easily afford to return for more food). We shall bring (food) for our family, protect our brother and have an extra camel load (which the minister would not give us without seeing Bin Yaameen for himself). This measure (of grains that we have at present) is inadequate (and we will have to return for more).”

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُوا مِنِّي مَوْثِقًا مِّنَ اللَّهِ ۖ لَآتِيَنِي بِهِ إِلَّا أَن يُحَاطَبِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٦٦﴾

66. He (Ya'qoob عليه السلام) said, “I shall never send him with you until you give me a solemn oath from Allaah that you will definitely return him to me unless you are surrounded (unless circumstances are beyond your control and you have to resist external factors strongly but place your trust in Allaah).” When they gave him the oath he said, “Allaah is Watchful over what we say (so do not break your oaths).”

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا عَنِيَ عَنْكُمْ مِّنَ اللَّهِ

مِنْ شَيْءٍ إِنْ أُلْحِمُوا اللَّهَ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

67. (Sending Bin Yaameen with them,) He (Ya'qoob عليه السلام) said, "O my sons! Do not enter (the city, all of you together) through one gate, but enter from different gates (so that no harm comes to all of you at once, so that you are not afflicted with the evil-eye when people's attention is drawn to you and so that no suspicions are raised about your arrival). (This precaution is merely an effort to avert harm from you, but the fact is that) I cannot be of any benefit to you against (the will of) Allaah (If Allaah wills harm to come your way, the precaution will be of no use to you). Decisions rest with Allaah. Only on Him do I rely, and all those who pin (put) their reliance (trust) should rely only on Him."

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

68. When they entered as their father had instructed them (through different gates), it (this precaution) could not be of any benefit to them against (the will of) Allaah. However, it (the precaution) was a need in the heart of Ya'qoob عليه السلام (a demand of the love he had for them) that he fulfilled. Indeed he was knowledgeable of that which We taught him (He knew that the means and precautions that man adopts are not responsible for the outcome of events, all matters rest in Allaah's control), but most people do not know (they regard the means and precautions to be directly responsible for the manner in which events take place).

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٩﴾

69. When they entered in the presence of Yusuf عليه السلام, he made his (real) brother (Bin Yaameen) stay with him saying, "I am indeed your brother (Yusuf), so do not worry about what (their ill-treatment of frowning and taunting) they (our brothers) do (because I shall try to keep you here with me)."

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسِرْقُونَ ﴿٧٠﴾

70. (As a plan to keep his brother in Egypt) When he (Yusuf عليه السلام) prepared their provisions for them (the brothers), he placed a (golden) drinking cup in his brother's (Bin Yaameen's) carriage (bag). Thereafter (as the brothers started to leave) an announcer (a messenger addressing the caravan of the brothers) announced, "O caravan! Verily you are thieves!"

قَالُوا أَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٧١﴾

71. Advancing towards them (towards the messenger/announcer and those with him), they (the brothers) said, "What have you lost (what has been stolen)?"

قَالُوا نَفَقْدُ صَوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٧٢﴾

72. They (the messenger/announcer) replied, “We have lost the drinking cup of the king. There shall be camel's load (of provisions as a reward) for whoever brings it forth (finds it), and I stand guarantee for (the payment of) this (reward).”

قَالُوا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٢﴾

73. They (the brothers) said, “By Allaah! You are well aware of the fact that we have not come to cause mischief (trouble) in the land, nor are we thieves.”

قَالُوا فَمَا جَزَاءُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧٣﴾

74. They (the announcer and those with him) asked (the brothers), “What will be the penalty for (stealing) it if you are lying (about being innocent and are really guilty of the theft) ?”

قَالُوا جَزَاءُ مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاءُ كَذٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٤﴾

75. They (the brothers) replied, “(According to the law of our land,) The penalty is that the very person in whose carriage (bag) it is found will be the repayment for it (he will be detained as payment for the stolen article). This is how we punish oppressors (wrong-doers in our land).”

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذٰلِكَ كُنَّا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٥﴾

76. He (Yusuf عليه السلام) began with their satchels (began searching the bagss of the step-brothers) before (searching) the satchel of his (real) brother and then (finding the cup in Bin Yaameen's satchel) removed the cup from his (real) brother's satchel. Thus did We inspire a plan for Yusuf (to keep his brother in Egypt). He could not have kept back his brother (with him) according to the law of the king (of Egypt because the Egyptian law ruled differently), except if Allaah willed (Nothing can be done unless Allaah wills it. Therefore, Yusuf عليه السلام was able to detain his brother only by Allaah's will). We elevate the ranks (in knowledge) of whoever We will (despite his vast knowledge, Yusuf عليه السلام still needed Allaah to inspire him with this plan). Above every knowledgeable person is one who is more knowledgeable. (No human can claim to be the most knowledgeable. Even the knowledge of the most knowledgeable person is negligible compared to Allaah's knowledge.)

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِن قَبْلُ فَأَسْرَهَا يُّوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرٌّ مَّكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٦﴾

77. (In their anger,) They (the brothers) said, “If he has stolen then surely his brother before him (Yusuf) must have also stolen.” Yusuf concealed this (accusation) in his heart and did

not disclose it to them (he did not refute what they said). **He said** (to himself), “**You are worse off** (because you stole a son from his father). (Nevertheless) **Allaah knows best what you speak** (and He will take you to task for it).”

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

78. They submitted, “O minister! (Azziz i.e. Yousuf) **He** (Bin Yaameen) **has an extremely old father** (who would be devastated at the loss of his son especially after he had already lost another son previously), **so take one of us in his place. Verily we deem you to be of the kind ones** (who will grant our request).”

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا ظَالِمُونَ ﴿٧٩﴾

79. He (Yusuf عَلَيْهِ السَّلَام) **said, “May Allaah protect us from** (the injustice of) **taking anyone** (as prisoner) **besides the one with whom we found our article. If we do so, then we would certainly be of the oppressors.”** (unjust ones)

فَلَمَّا اسْتَيْسَسُوا مَنَّهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِّنَ اللَّهِ وَمِنْ قَبْلُ مَا قَرَّرْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾

80. When they (the brothers) **grew despondent of** (last hope of convincing) **him** (Yusuf عَلَيْهِ السَّلَام, to do as they requested), **they stood aside to consult** (with each other about what to do). **The eldest of them said, “Do you not know that your father had taken from you a solemn oath from Allaah, and** (don't you remember that) **before** (this) **you had failed in your duty towards Yusuf? Now I shall never leave this land** (to return home) **until my father permits me or** (until) **Allaah decides my matter** (by either taking my life or returning my two lost brothers). **He** (Allaah) **is the best of deciders** (judges).”

إِرْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقٌ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

81. (The eldest brother said to the others) “Return to your father and say, 'O our father! Indeed your son has stolen. We are testifying only to what we know (to what we have seen i.e. that the cup was found in his satchel), **and we have no knowledge of the unseen** (we do not know whether it was really he who stole it).”

وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

82. “(To confirm what we are telling you) You may ask the (people of the) **town** (Egypt) **in which we**

were and the (people of the) caravan whom we accompanied back. (They will all testify that) We are really truthful.”

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ مَرًّا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

83. (Because the brothers had a record of lying,) Ya'qoob عليه السلام said, “But your souls have made up this matter (tale) for you. However, I will exercise patience without any complaint (for patience is better). Perchance Allaah will bring them all (Yusuf, Bin Yaameen and the eldest son) to me. Without doubt, He is the All Knowing, The Wise.”

وَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى يَوْسُفَ وَأَبْيَضْتُ عَيْنُهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

84. He turned away from them and said, “O my grief for Yusuf!” His eyes had turned white (blind) with sorrow (because of excessive crying) and he was suppressing it (his sorrow) all the time.

قَالُوا تَاللَّهِ تَفْتَوْنَا نَذْكُرُ يَوْسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾

85. His sons said, “By Allaah! You keep mentioning Yusuf until you waste away (become frail) or become totally destroyed.”

قَالَ إِنَّمَا أَشْكُوا بَنِيَّ وَحُزْنِي إِلَى اللَّهِ وَاعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

86. He replied, “I complain of my sorrow and my grief only to Allaah (because you would not understand). (I have hope that they will be returned to me because) I have been granted such knowledge from Allaah that you do not know about.” (Here Ya'qoob عليه السلام referred to his deep knowledge of Allaah's mercy, his knowledge of the dream that Yusuf عليه السلام saw as a child and perhaps some inspiration that Allaah had given him.)

يَبْنَى أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

87. “O my sons! Go and search for Yusuf and his brother. And do not become despondent of Allaah's mercy (His mercy will ensure that you achieve your objective). Indeed only the nation that commits kufr grows despondent (loses hope) of Allaah's mercy.”

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾

88. When they (the brothers) entered in the presence of Yusuf عليه السلام they said, “O minister! (Azziz) Calamity (sever hunger) has befallen us and our family. We have come with a sum (of money) that is (so inferior that it is) worthy of being returned, so grant us the full measure (despite the inferior quality of the payment) and be charitable towards us. Indeed Allaah rewards the charitable ones.”

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٨﴾

89. (Taking pity on them, Yusuf عليه السلام decided that it was time to reveal his identity to them. Therefore,) He said, “Do you know what you did to Yusuf and his brother when you had no knowledge (that you will one day be reminded of what you did) ?”

قَالُوا إِنَّكَ لَآتَى يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٨٩﴾

90. (While they did have a sneaking suspicion all along that the minister could be Yusuf عليه السلام because of his looks and noble character, they brushed aside the suspicion, regarding it to be absurd. However, when Yusuf عليه السلام confirmed their suspicion by telling them something that none but they and Yusuf عليه السلام could have known,) They exclaimed, “Are you really Yusuf!” He replied, “I am Yusuf and this (pointing to Bin Yaameen) is my brother. Allaah has indeed favoured us (by reuniting us). The fact is that whoever adopts Taqwa and exercises sabr, then Allaah surely does not put to waste (destroy) the reward of those who do good (Allaah rewards them even in this world).”

قَالُوا تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخُطِئِينَ ﴿٩٠﴾

91. They said, “By Allaah! Allaah has certainly preferred (selected) you above us (by granting you this high position) and (regretting their past, they added) we were really among the wrong doers (by behaving as we did).”

قَالَ لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرَ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩١﴾

92. He (Yusuf عليه السلام) said, “There shall be no blame on you today (no revenge will be taken). May Allaah forgive you. He is the Most Merciful of those who show mercy.”

إِذْهَبُوا بِقَمِيصِي هَذَا فَاَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٢﴾

93. He said, “Take this shirt of mine, place it on my father's face and he will regain his sight. And (after doing this) bring your entire family to me.”

وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ ﴿٩٣﴾

94. When the caravan (with the brothers) left (Egypt), their father said (to those at home in Can'aan), "Verily, if it were not (for fear) that you would say I am senile, (I would say that) I smell the fragrance of Yusuf."

قَالُوا تَاللّٰهِ اِنَّكَ لَفِي ضَلٰلِكَ الْقَدِيْمِ ﴿٩٥﴾

﴿٩٥﴾

95. They (those with him) said, "By Allaah! You are in your (same) old misconception (you are imagining)."

فَلَمَّا اَنَّ جَاءَ الْبَشِيْرُ الْفُتٰى عَلٰى وَجْهِهِ فَاَرْتَدَّ بِصِيْرًا قَالِ الْمَاقُلْ لَكُمْ اِنِّىْ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٩٦﴾

96. (However,) When the carrier of good news arrived and placed the shirt on his face, he regained his sight. (To remind them of what he had always been telling them) He said, "Did I not tell you that I have such knowledge from Allaah that you do not know?"

قَالُوا يَا اَبَانَا اسْتَغْفِرْ لَنَا ذُنُوْبَنَا اِنَّا كُنَّا خٰطِيْنَ ﴿٩٧﴾

97. They (the brothers) said, "O our father! Seek forgiveness (from Allaah on our behalf) for our sins. Indeed we were wrongdoers."

قَالَ سَوْفَ اَسْتَغْفِرْ لَكُمْ رَبِّىْ اِنَّهُ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٩٨﴾

98. He said, "I shall shortly seek forgiveness for you from my Rabb (during the early hours of the morning when du'aas are accepted). Verily He is Most Forgiving, Most Merciful." (The entire family then left Can'aan and proceeded to Egypt.)

فَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰى اِلَيْهِ اَبُوْيهٖ وَقَالَ ادْخُلُوْا مِصْرًا اِنْ شَاءَ اللّٰهُ اٰمِيْنَ ﴿٩٩﴾

99. When they (arrived in Egypt and) entered the presence of Yusuf, he made his parents stay with him and (welcoming the family to Egypt, Yusuf عليه السلام) said, "Enter Egypt (and live here) in safety (without missing Can'aan and without fear of starvation) if Allaah wills."

وَرَفَعَ اَبُوْيهٖ عَلٰى الْعَرْشِ وَخَرُّوْا لَهٗ سُجَّدًا وَقَالَ يٰ اَبَتِ هٰذَا تَوَلٰى رُءُوسِىْ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّىْ حَقًّا وَقَدْ اٰحْسَنَ لِىْ اِذْ اَخْرَجَنِ مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدُوِّ مِنْۢ بَعْدِ اَنْ تَنْزَعُ الشَّيْطٰنُ بَيْنِىْ وَبَيْنَ اِخْوَتِىْ اِنَّ رَبِّىْ لَطِيْفٌ لِّمَآئِشَآءٍ اِنَّهُ هُوَ الْعَلِيْمُ الْحَكِيْمُ ﴿١٠٠﴾

100. He seated his parents on a (high) throne and they all (his parents and brothers) bowed

down before him (this form of showing respect was allowed in those times but is Haraam in our Shari'ah). He said, "O my beloved father! This is the (realisation of the) interpretation of my past dream. Allaah has surely made it come true. He had truly been kind to me when He removed me from the prison and brought you from the countryside (of Can'aan) after Shaytaan had caused trouble between my brothers and me. Verily my Rabb subtly (quietly) plans what He wills. Verily He is All Knowing, The Wise." (The family then lived in Egypt, where Ya'qoob عليه السلام passed away.)

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيّ فِي الدُّنْيَا وَالْآخِرَةِ ۖ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠١﴾

101. (Towards the end of his life, Yusuf عليه السلام prayed,) "O my Rabb! Indeed You have granted me a part of kingship and taught me the interpretation of dreams. O Creator of the heavens and the earth! You are my Protecting Friend in this world and in the Aakhirah. Grant me death in a state of obedience (to Your commands) and include me among Your pious bondsmen (the Ambiyaa in the Aakhirah)."

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾

102. This narrative (of Yusuf عليه السلام) is from the accounts of the unseen with which We inspire you (O Muhammad ﷺ). You were not with them (the brothers of Yusuf عليه السلام) when they collectively resolved their affair (to get rid of Yusuf عليه السلام) and when they plotted (about how they would do it). (The fact that Rasoolullah ﷺ knew the details of this story without learning about them from anyone proved that he was Allaah's Rasool to whom Allaah sent revelation.)

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾

103. (However, despite the many factors proving that Rasoolullah was Allaah's Rasool) Most people will not accept Imaan even though they eagerly desire it.

وَمَا سَأَلَهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنَّهُ هُوَ الْذِكْرُ الْعَلِيمُ ﴿١٠٤﴾

104. You (O Rasoolullah ﷺ) do not ask from them (the people) a reward (money) for it (for the Qur'aan). It (the Qur'aan) is but advice for the universe.

وَكُلِّينَ مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾

105. There are numerous Aayaat in the heavens and the earth by which they (the Kuffaar) pass, yet they ignore them (despite seeing all Allaah's great and wondrous creation, they do not ponder over them and fail to realise that Allaah created them).

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾

106. Most of them (the Kuffaar) believe in Allaah (admit that He is their Creator) in such a manner that they still ascribe partners to Him (despite believing in Allaah, they still worship idols and other gods, attributing to them the power to share control of the universe with Allaah).

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٧﴾

107. (Despite rejecting Imaan,) Do they (the Kuffaar) feel secure against a calamity (misfortune) from Allaah's punishment befalling them or (do they feel secure) against the Hour (Qiyaamah) coming to them suddenly without them realising it (without them preparing for it) ? (Whether Allaah's punishment strikes them in this world or in the Aakhirah, the Kuffaar ought to realise that there is no time for them to continue as they are. They will soon have to mend their ways before it is too late.)

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي يُغْنِي اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٨﴾

108. Say (to the people, O Rasulullaah ﷺ), "This is my way; I call towards (the worship and love of) Allaah with insight (with a deep understanding of the reasons and proofs for my beliefs), as well as those who follow me (they also call towards Allaah with insight, wisdom, foresight and conviction). (After understanding these reasons and proofs, I to declare that) Allaah is Pure (free from having equals), and (by declaring this) I am not from the Mushrikeen."

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٩﴾

109. All the Ambiyaa that We sent before you (O Rasulullaah ﷺ) were men (neither angels nor women) from various cities (because the habits of people from cities are more refined than those from rural areas and they have more exposure to people) to whom We had sent revelation. Have they not travelled in the lands and (by seeing the ruins of previous civilisations) seen what was the outcome (the end) of those before them (how they were destroyed because they rejected Imaan)? Indeed the home of the Aakhirah is best for those who adopt Taqwa. Do you not understand (this, and therefore chose the life of the Aakhirah instead)?

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَطِئُوا بِأَنفُسِهِمْ قَدْ كَذَّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَّشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿٢٠﴾

110. (When they are not punished immediately, the Kuffaar should not think that they have escaped punishment because Allaah allows them periods of grace. The same happened to the Kuffaar of the past. In fact, the punishment was delayed) Until the time came when (even) the Rusul grew despondent (last hope) and thought that they had erred in their understanding (that they had completely miscalculated the time that Allaah's punishment would come to the Kuffaar). Then (at this desperate point) Our assistance came to them (and the Kuffaar were destroyed) and We rescued whom We willed (the Mu'mineen). Our punishment is never turned away from the criminal (sinful) nation.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

111. In their narratives *(the stories of the Ambiyaa)* there is certainly a lesson for people of intelligence *(understanding)*. It *(this Qur'aan)* is not a fabricated *(false)* tale, but a confirmation of all the scriptures before it, a detailed explanation of all things *(that man needs to know about his religion)*, a guidance and a mercy for those who have Imaan.